



L.J.C. et M.I.

INDIAN RECORD

A National Publication for the Indians of Canada

Single Copies 10 cents

Vol. XXVII, No. 9

WINNIPEG, CANADA

OCTOBER 1964

Indian Minor Seminary Blessed at Otterburne

OTTERBURNE, Man. — On Sunday Sept. 6 His Grace Archbishop Maurice Baudoux officiated at the blessing of the new St. John's Minor Seminary for boys of Indian descent preparing for the priesthood.

About 150 people were present at the ceremony including the Rt. Rev. Abbott Dom Fulgence, O.C.S.O., Rev. Jean Piché, SS, superior of St. Boniface Major Seminary and many other diocesan and religious priests from both the St. Boniface and Winnipeg archdioceses.

Also present was Rev. A. Plamondon, OMI, founder of the first seminary for Indians at Fort Alexander, Man.

Addressing the gathering after the blessing, Rev. Roger Bazin, superior of the seminary, thanked all those present for their generosity towards the new institution; he praised the Clerics of St. Viator who teach the Indian pupils at their collegiate here.

He then introduced Archbishop Baudoux who reviewed the beginnings of the seminary at Fort Alexander through many difficulties, both moral and financial. He said that the development of vocations is a long, arduous task which needs great patience, zeal and perseverance on the part of

those who are training the youth called to God's service.

"We welcome Indian boys from all parts of Canada to become diocesan or religious priests," he said. "We will train them for the Church's service wherever they will be called upon to go."

The Archbishop also thanked God for having blessed his diocese with numerous religious communities, beginning with the Grey Nuns who came as pioneers in 1844. He called for prayers to obtain more vocations to God's service.

Noting that the Archdiocese of St. Boniface was making heavy sacrifices to maintain the Seminary, the Archbishop expressed hope that more financial help would be given to it and that more prayers be offered for the success of the institution.

Archbishop Baudoux praised the Oblate Missionaries of Mary Immaculate, a lay institute for girls, who take care of the kitchen and laundry for the seminarians.

He also thanked the Fathers



JUNIOR SEMINARIANS of Indian descent gathered around His Grace Archbishop Baudoux of St. Boniface on the occasion of the new Seminary's blessing: (l. to r.) Kenneth McKenzie, of Hole River, Man.; Ernest Daniels, of Portage, Man.; Father Bazin, Superior; Rudolph Bruyere, of Fort Frances, Ont.; Archbishop Baudoux; Leonard Young, of Bloodvein, Man.; Father F. Michiels, spiritual director; Adolph Morrisseau of Fort Alexander; Norman Young, of Bloodvein, and Stanley Fontaine, of Fort Alexander.

See also Page 9 for photo of the New Seminary.

(Sunday Herald Photo)

and Brothers of St. Viator, in charge of the local collegiate, who pay particular attention to the students' needs.

This month, Paul Mackenzie, of Hole River, graduated from the Seminary and entered St. Boniface Major Seminary to begin his courses in philosophy.

Social Studies

Saskatchewan's Indian students are being given the opportunity, this fall, to take part in a new social studies program especially designed to fit their needs.

Dr. L. M. Ready, assistant to the director of curricula, said the special appendix is the first attempt to provide something for Indian students in Northern Saskatchewan on reserves and in Regina schools.

The social studies course will be elementary and based on understandings Indian have upon entering school.

For example, discussion on transportation will be geared to the Indian children's northern communities, rather than city services. They will also be instructed on common rules of conduct, town activities and helpful people in town.

The department of education hopes similar programs such as health education, may be added to the existing one and that through it, Indians will develop a pride in their ancestry.

Civilization Brings New Problems to Northland

For Eskimos and Indians of the northland, the country is in the midst of social upheaval.

Once they moved about freely like nomads, going where the hunting and fishing were good. Now they are bound to settlements so that their children can attend the new schools built by the federal government.

Unable in many cases to support their families properly from the limited resources around each community, they can be seen loafing around settlements day after day, fit and able, but idle.

So they turn to the government for assistance — welfare. In 1962-63, welfare operating costs in the north totalled more than \$2,250,000.

And it appears that the children are heading for the same uncertain future.

At the modern school hostels in the north they are fed, clothed and otherwise cared for by a benevolent big brother.

A benevolent big brother who introduced full drinking privileges to the North's Indians and Eskimos (one cause of their undoing), but loses little sleep over the fact that Eskimos in the eastern Arctic and in the Arctic islands don't have the right to vote in territorial elections.

Three years after welfare costs skyrocketed at Fort Resolution—an Indian and Metis settlement—the federal government finally is getting around to sponsoring a study of the possibility of co-operatives in the district.

The white man has moved into the north and changed the whole way of life. It is up to him to make sure that the two native races aren't ruined as a result.

Indians Will Be Consulted

Federal and provincial governments should co-operate more closely in Indian affairs, according to Citizenship Minister Tremblay.

Speaking before the Commons in Ottawa, the minister presented the 1964-65 spending estimates for his department, and forecasting amendments to the Indian Act during the next year, pledged that no steps will be taken without consulting the Indians themselves.

"My aim with regard to Indians is to help them participate fully in the social and economic life of this country," he said.

Noting increased federal allocations for education, Mr. Tremblay is trying to establish a basis for establishment of school boards on reserves, which would assume responsibility for the operation of reserve schools in accordance with provincial legislation.

The federal government hoped all provinces would follow Ontario's example of allowing Indian bands to participate under the Provincial General Welfare Assistance Act in the same way as other communities. Provincial and child welfare services should be extended to all reserves as quickly as possible.



It was all like a dream. I still can't believe it was all true. There are so many things to say and so many places to remember, but it started July 23 when we left Kamloops and drove by bus to Mission City, where we spent the night at the Indian School there.

The following day we drove into Vancouver where we boarded an aircraft that took us to Calgary and after a short wait we were again airborne for Mexico City, and the 14 most glorious days of our lives.

First Surprise

Our landing in Mexico was the first of many surprises along the trip. When we stepped off the plane about 10 p.m. we were flooded by photographers and it was two hours before we arrived at the Del Prado hotel, one of the finest in Mexico.

Here Carlos Martinez, a government official, welcomed us and we had another session of pictures and interviews. All through the stay in the country we were the target for news and tourist pictures.

Our rooms were beautiful — little balconies and reception rooms — I have never been so thrilled.

Excited as we were, we finally went to bed, but by 7 a.m. we were up and down for breakfast. The waiter who served us refused to allow us to put sugar on our cereal for some reason, and when we ordered scrambled eggs, the serving came with eight eggs.

High Altitude

After a morning long rehearsal — since the altitude is 7,600 feet we puffed all morning — we went for lunch at a Sanborn restaurant, called "The Palace of

Latin Holiday

Tiles," because the walls are decorated in patterned tiles resembling English Wedgewood.

In the afternoon we enjoyed the traditional Mexican siesta. By evening we were off again — this time on one of many tours of Mexico City. This lasted to 10 p.m., when we had supper at a place called Maria Barbara.

Sunday morning we attended Mass at San Raphael church where we received a special welcome from the Oblate Fathers.

Back to the hotel for breakfast and then to one of the most

charming parts of the tour. We visited the Xochimilco Gardens where we rode down a small canal on flower boats and local singers serenaded us on the trip.

Tourist Attraction

The operators of the boats presented us all with a corsage of roses. We were dressed in our Indian outfits and the tourists were taking pictures as we went by.

In the afternoon we visited the Folkloric Ballet — a troupe of Mexican Folk dancers. We found many of their dances similar to ours.

Monday morning was free and we visited the markets before practicing for our first performance.

That night we staged our first concert at the Palace of Fine Arts. Despite hours of practicing routines, fate played a trick and the show was not without incident.

My sister, Shirley, was dancing a duet with Vivian Moses. In the middle of the number Vivian had a cramp in her leg and was forced to limp off the stage.

Solo Applauded

Shirley continued the dance, solo, and received tremendous applause after the number.

Shirley has also been offered a chance to join the Folkloric Ballet when she completes Grade 12 next year. The Mexicans said they will do everything they can to help her join the troupe and have indicated it may be the beginning of a cultural exchange between Canada and Mexico.

It was during this concert that we met Louis. He came backstage after the performance and from that time until we left, he accompanied us through Mexico City and assisted in interpreting. Once he sent me a bouquet of three dozen yellow roses.

Dancers from Kamloops receive royal treatment while visiting in Mexico

by DEANNA STERLING

A special stop at the Mexican Rehabilitation Centre — a home for handicapped people — also gained us some new friends. Staff members presented us with watches.

Embassy Dinner

The dinner given by the Canadian Embassy was wonderful. The banquet was held in a monastery converted to a restaurant.

Thursday was the day of our last official performance — in the giant Arena Mexico. A crowd of between 6,000 and 7,000 people watched as we danced in a stage centered in the huge arena.

The lights went out during one of the dances, grinding the music to a halt and stopping the show. But five minutes later the trouble was repaired and the show went on.

We spent the Friday afternoon at the University of Mexico and Saturday at the Mauna Loa restaurant. The university is one of the largest in the world. There are 70,000 students and 15,000 workers.

At the Mauna Loa we were entertained by Carlos Christiansen and the Talavera Brothers on Saturday.

We visited the home of Maximilian and his wife Charlotte. The home was magnificent and the furnishings extremely interesting and antique.

We passed through dozens of little towns, on the way to Acapulco, but the one that sticks in my mind was Taxco — the site of a huge silver mine. It was a typical Mexican town comprised mainly of hills. Father Dunlop said it was the only place where he had gone up and down stairs in a taxi.

Our hotel in Acapulco, the Palacio Tropical, overlooked the famous resort town and bay.

Fascinating Markets.

Monday morning was free and we again visited the markets. They were so fascinating we saw them every time we had a spare minute.

We also saw the places where the famous Mexican divers jump from the cliffs hundreds of feet down to the bay. Some of the girls went with Father Dunlop and saw the divers later that evening and one girl, Nettie Stewart, danced with one of them in a little cafe later in the evening.

A Glass Boat

Tuesday afternoon we went on tour of the bay. Glass bottom

(Please See Dancer, Page 3)

Sister Leonita To Kuper Island

Sister Mary Leonita came to Kamloops 10 years ago to take over the Indian dancers from her own blood sister, Sister Ann Mary.

Through the guidance and training of Sister Leonita the dancers often won top awards in the Yale-Cariboo Musical Festival. With Sister, the group made frequent appearances in Kamloops itself.

Tours to the coast and throughout British Columbia were climaxed this summer by two weeks in Mexico. Here the Indian dancers received high acclaim for their skill.

A note of sadness awaited the dancers' return from Mexico when they learned of Sister Mary Leonita's transfer from Kamloops to Kuper Island, B.C.

Sister had been girls' counselor at the Kamloops school and responsible for the discipline of about 80 intermediate aged girls. As the girls' "second mother", school will not seem the same for many girls this summer especially in the dance troupe.

Will we soon see the "Kuper Island Indian dancers"?

★ ★ ★

DANCER . . . from Page 2

boats were taken out into the water and divers dug up sea urchins and carried them past the boats.

Hundreds of varieties of fish attracted by the urchins streamed by the windows.

We left by bus about 10:30 Tuesday and drove all night back to Mexico City where we boarded the aircraft that was to fly us to Vancouver and then home by bus.

Two weeks have gone so quickly, but the memories will last a lifetime and the people of Mexico will long be our friends.

On behalf of the girls and our guardians I want to express our thanks to the people of the Kamloops community who made the trip to Mexico possible.

The girls were especially grateful to Father Dunlop and Sister Mary Leonita in their part of providing this experience.

MASS AT SHRINE

AURIESVILLE, N.Y. (NC) — A group of descendants of the Iroquois Indians who once ruled in this area, sang the Mass in their native tongue during the annual Indian Day pilgrimage at the North American Martyrs shrine here Sept. 6. The shrine marks the spot where St. Isaac Jogues, SJ, and other French Jesuit missionaries were killed by Iroquois in the 1640s.



PRINCIPALS AT CAMP MORTON WORKSHOP—(l. to r.): Rev. P. Dunphy, Director of Charities for the Archdiocese of Winnipeg; Mr. D. Hanley of the Indian and Metis Cultural Center; Mr. P. J. Bird, liaison officer for the provincial Community Development Services and Fr. K. Chittick, Director of Catholic Youth for the Archdiocese of Winnipeg. (BERNARD PHOTO)

Workshop on Integration

Our problem in Manitoba is one of Indian and white integration, says Mr. David Hanley, a graduate of the Coady International Institute in Antigonish, N.S., and now assistant director of the St. John Bosco Indian and Metis Cultural Centre in Winnipeg.

The occasion was a Lay Apostolate Workshop held at Camp Morton where 90 young adult Catholics gathered for a weekend last month to study the theme of INTEGRATION AND CATHOLICISM.

Through conferences and talks, discussions and sermons, the delegates delved into one of the most pressing problems facing committed Christians both internationally and here at home.

Speakers included John Howard Griffin, author of BLACK LIKE ME, who is an expert in the field of integration between Negroes and white in the U.S.A.

But it was Mr. Hanley who brought the problem to our own

doorsteps, with his reference to our problem in Manitoba. Basic here to any solution, he said, is the understanding of the culture of the white man and that of the Indian. Our Christianity must find room for action here.

City Life Urged On Indians

City living is being partially forced on the Canadian Indian, Calgary lawyer Mrs. Ruth Gorman, said last June.

Mrs. Gorman was speaking to a Farm Women's Union of Alberta meeting here.

"Schools on reservations are being closed, hospital and shopping facilities are inadequate, there are very few jobs and the limited amount of land available is not sufficient to meet the increasing population of the Canadian Indian," she said.

Limited education — "the average Indian has a Grade III education" — and cultural differences pose problems when Indians take up city residence," she added.

"When Indians move to Calgary there is a tendency for them not to mix with the better citizens."

Instead, they move into the east end of the city where bootlegging and prostitution is commonplace. Indians are easily influenced by these factors, said Mrs. Gorman.

"Through education, the young people are discovering the inferior social position the Indian race has," and this results in a growth of discontent.

"A hand of friendship must be held out to the Indian people."

Mrs. Gorman asked the FWUA to continue their assistance when an Indian centre is established in Calgary.

Help Asked From Women Chiefs

OTTAWA — Canada's women chiefs will be asked to help in the federal government's \$3,500,000 community development program for Indian reserves, says the head of the citizenship department's Indian affairs division.

Walter Rudnicki said in a recent interview that several women chiefs and a number of women councillors are among the leaders of Canada's 2,200 Indian reserves.

Like similar programs in the United States and Mexico, the Canadian program will attempt to take into consideration all aspects of community life.

The cultural affairs section of the program is to be made up largely of Indians with the "highest degree of Indian autonomy as its objective."

Six Indians are to be appointed to the headquarters staff of this section with others in regional positions. Encouragement will be given to artists, sculptors and dancers with bursaries set up for higher education as well.

"The public image of the Indian is the tom-tom dancer at the fair, but this is like looking at the upper tenth of the iceberg. There is enormous potential which we hope to bring out among Indians."

Homemaker Clubs already organized for Indian women may be a source from which women will eventually be drawn into the communities' civic affairs.

To Be Absorbed

EDMONTON — Native populations of North America will be absorbed by more advanced societies, says Dr. Harry Hoijer of Los Angeles.

Dr. Hoijer, chairman of the University of California's anthropology department and chairman of an Edmonton conference on indigenous languages of North America, said:

"Indians and Eskimos aren't so different that they can't be fitted into the larger . . . culture. Since no Indian groups are very large, they will probably adapt in language."

"Obviously Indians would fare better if fitted into American society. But whether they want to or not is a different matter."

"There has been a certain degree of integration already. The main problem is income, which directly influences another major problem, that of education. With a lower income level, they find it difficult to receive education."

The conference, held at the University of Alberta this summer, was attended by 20 educationists. It suggested a centre for field research in American Indian languages be established at Edmonton.

INDIAN RECORD

REV. G. LAVIOLETTE, O.M.I.

Editor and Manager

207 Cadomin Bldg., 276 Main St.

Ph. 943-6071 Area Code 204 Published 10 times a year

Subscription Rate: \$1.00 a Year

Winnipeg 1, Man.

Printed by Canadian Publishers Ltd., Winnipeg, Man.
Authorized as Second Class Matter, Post Office Dept., Ottawa, Canada,
and for payment of postage in cash.

Wider Scope for Indian Record

Your editor is grateful to the administrative board of the Oblate Fathers' Indian and Eskimo Welfare Commission for voting unanimously the expansion of the INDIAN RECORD.

From this issue on, four more pages will be published each month of the school year. The services of a paid assistant editor are now provided for by Mrs. John Francis, of St. James, Man., who has had over six years' experience with the Winnipeg Free Press Weekly.

We now have space for news coverage, longer informational articles, League reports, historical features, book reviews and native literature.

More news and photos are invited, with adequate cut-lines: names with initials, in the proper sequence, (left to right). The place, exact date, a brief note on what took place and the occasion on which the picture was taken must also be given. When in doubt as to the choice of a photo, send us two or three, and let your editor choose the best one.

We invite expressions of opinion, news stories, reminiscences of the past, human interest stories, historical narrations, as well as day-to-day news reports, so our publication will be enriched by the contributions of the Indian people themselves. These writings will be given priority.

In view of the extra work involved, the deadline for publication has moved to the 15th day of the month preceding the date of issue. This will allow mailing the paper on the first day of the month.

Ontario Wood Carver Sells Round World

As I drove along the road through the Curve Lake Indian reservation, a few miles north of Peterborough, Ont., my eye suddenly fell on a whole fence of totem poles. I knew only one Indian in eastern Canada likely to surround his home with such symbols, so I turned in.

In a workshop behind the house I found Austin McCue (Chief Rising Sun) so busy he didn't notice me at first. He had been out roaming his 50 acres of bush, searching for natural art in wood, and he was working pieces into items for tourists.

Austin's handicraft has been shipped around the world. Originally it was nothing more than a family tradition. For a living he trapped and guided fishermen and hunters. He started making decoys for them. Then they coaxed him to sell his birchbark canoe. The totem pole in front of his home went the same way. So did the bear that he noticed as part of a deformed tree, embellished with carving and set up on his lawn.

After demonstrating Indian handicraft for several years in The Toronto Star booth at the Canadian National Sportsmen's show, he became even busier.

A couple of years ago, when work for the reserve Indians fell

off, Cliff Whetung, who operates the Curve Lake post office and trading post, began promoting Indian handicraft as a reserve industry. He has made a remarkable success of it, helping the some 600 residents to get on their feet. "He deserves all the credit," Austin says.

Austin McCue has made several hundred totem poles. He also makes paddles, axe handles, walking sticks, hand sleighs, dog sleighs, snowshoes. He goes to the sawmill in quest of designs in discarded slabs. After he has given them an artistic touch or two, tourists take them home. Austin's wife, Hazel, and his daughter, June, work on moccasins and leather jackets.

"It is amazing what you find in the bush in the way of natural art," Austin remarked as he pointed to the likeness of a bear with its mouth open, hanging on the wall. "That was a real masterpiece made by nature herself. Yet lumbermen threw it away as fit only for firewood.

"I make thousands of wooden tomahawks and knives. They are a straight production proposition. But real Indian handicraft is the kind I learned from my grandfather and he learned from his."

STAR WEEKLY MAGAZINE

New Home For Chemahawin Band

The 355 Indians and Metis of the Chemahawin band have moved to a new 11,000-acre settlement at Easterville, Manitoba. The new community, named for Chief Donald Easter, head of the 270 treaty Indians, boasts 73 new bungalows valued at \$7,000 apiece.

What the band has given up is their ancestral home, 6,000 acres of land some 60 miles to the east,

and 55 houses, the best of which was valued at \$600.

Manitoba Hydro brought the old settlement for the \$140-million Grand Rapids power project, but no money exchanged hands. Instead, Hydro paid the shot — for new land, homes and moving costs.

Chief Easter and Chief Walter Hart, who speaks for the Metis, said the people were happy. Both think a good deal has been made.

At a special dedication ceremony attended by Indian and government officials, for the official opening of the new community, S. W. Shortinghuis, head of the government's committee that handled the deal with the people, observed: "Their negotiators were tough, but fair."

As the dignitaries lined up for a serve-yourself lunch, Joe Nasekapow, the master of ceremonies, shouted: "Don't be afraid. We don't mind eating with white people." This drew big laughs all round.

Everybody seemed happy and contented with the exchange.

More Alta. Metis In High School

EDMONTON (CCC) — Growing awareness of the value of education, not only among the children but also among the parents of Alberta's Metis colonies, is resulting in a steadily increasing number of Metis students attending high school.

T. M. Johnston, supervisor of Metis rehabilitation for the department of public welfare, reports that during the last term 15 students from various colonies attended high school in several parts of the province, and 17 more attended the vocational school at Grouard, where academic courses are given along with technical training.

This represents an increase of 100 per cent from 1962-63 term, when only 14 Metis children were in high school, and 500 per cent from the year previous to that, with just six Metis high school students.

The expected enrolment in 1964-65 is estimated at 40 to 50 students. There is also a strong possibility that this fall see the first residents of a Metis colony enter the University of Alberta.

Progress has been satisfactory in other areas as well, Mr. Johnston said. Three colonies now have cattle projects in operation, at Caslan, Fishing Lake and Kikino. The Kikino project, now in its sixth year, began with six head, and now has a herd of 116. The project has also had an influence in increasing the number of cattle maintained outside the government sponsored herd. At Kikino, this has tripled since the beginning of the project, increasing from 100 to 300 head.

Ten Metis colonies now own and operate their own sawmills, providing an additional source of fall and winter employment for other residents of the colonies.

HURONS IN FRANCE

Fifteen Huron Indians from Loretteville, Que., left May 2 via Air France for an eight-days appearance at the annual festival of the city of Tours, France. In addition to performing ceremonial dances, they exhibited such items as snowshoes and other activities in the life of the North American Indian such as trapping and portaging.

New Books

(AMERINDIAN REVIEWS)

FINDING OUT ABOUT THE INCAS. C. A. Burland. Lothrop, Lee & Shepard, 1962, \$3.00. Junior. A graphic reconstruction, illustrated with photos and drawings, of the whole fascinating Inca world.

TAPESTRIES IN SAND. David V. Villaseñor. Naturegraph, 1963, \$4.50 (paper bound, \$2.95), 112 pages, bibliography, illustrated with color photographs. A book about Indian sand paintings which describes and interprets.

THE WHALE PEOPLE. Roderrick Haig-Brown. Morrow, 1963, \$3.25. Junior. A vivid story of the growth into strength and manhood of a Nootka boy of the Northwest coast.

THE ASSINIBOINES. James L. Long. University of Oklahoma, 1961, \$5.00, bibliography, index, illustrated. The author is part Assiniboine; the illustrator, William Standing, is a fullblood Assiniboine. A fully descriptive account of this once powerful tribe and the ultimate changes in their way of life.

THE FRENCH AND INDIAN WARS. Edward P. Hamilton. Doubleday, 1962, \$5.95, 318 pages, index. An absorbing account of wilderness, forts and weapons, and the part the Indians played.

FATHER KINO, PRIEST TO THE PIMAS. Ann Nolan Clark. Farrar, Straus & Co., 1963, \$2.25. Junior. Father Kino, an Italian priest from the Tyrol, became father and hero to the Pima nations. He baptized four thousand Indians and built 29 missions.

Organization, The Key To Success

Nowadays a great many well-meaning folk are asking the question: "What can be done at the community level to advance the cause of the Indian people?"

The answer, I think, lies in group action.

Unfortunately, by their very nature, most Indian-aid groups act as natural magnets for two of the most frustrating forces at large in our modern society — red tape and do-gooders.

However, during a recent safari through the Okanagan Valley in central B.C. I came across an Indian-aid organization which numbers many ardent red-tape-cutters and not a single do-gooder in its midst. And it occurs to me that this organization might well be considered as a likely model upon which to establish similar groups throughout the country.

MEMBERSHIP — KEY TO SUCCESS

The name of this group is The Indian Affairs Committee of Penticton, and it is centred in an area where the communities of a medium-sized reserve and a medium-sized town live right next door to each other. And although the Committee has only been in action since last August, there is already a healthy and most hopeful trend in the results it has achieved so far.

As I saw it, the whole key to the success of this Committee lay in the make-up of its membership. This is not a group of do-gooders or duty-conscious citizens who happen to feel sympathetic towards the cause of the Indian people. This is a group of professionals who, during the course of their daily work, are up to their ears in — and therefore should be vitally concerned about — the welfare of the Indian people.

The most important (and in the degree of their knowledge, the most "professional") members of this Committee are the Indian people themselves. Under the leadership of Mrs. Louis Gabriel of the Penticton Reserve, the Indian people have five representatives on the Committee — two councillors, the band secretary and two band members.

Then come the members who represent all the key organizations involved in Indian work in the area: a member of the Indian Affairs Branch, a representative from the National Employment Service, two Public Health nurses, one of whom is the nurse for the reserve; two social workers — the head of the Social Welfare Department plus the social worker in charge of Indian work; the district Superintendent of Schools; the principal of the local secondary school; one, and sometimes two, members of the R.C.M.P.; one, the

by KAY CRONIN

Recreation Officer and the other Probation Officer for the area.

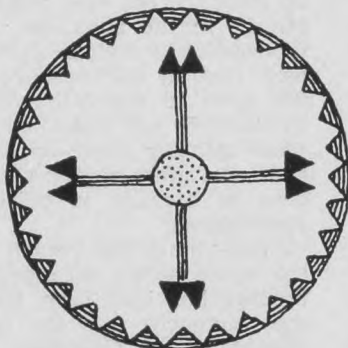
And then there's the member who's the ideal liaison man between the Indian people and the rest of the Committee — Father Ronald Blacquiére, O.M.I., Indian missionary in the Penticton area.

NON-PARTISAN PRESIDENT

Finally there's a very special member who doesn't represent officialdom in any way, shape or form! yet she was the one who sparked the Committee into being in the first place and was unanimously elected its president. She is Mrs. Albert Shipton, who operates Penticton's "Welcome Wagon," a very active member of the John Howard Society and a longtime friend of the Indian people in the Okanagan Valley.

Being the only non-partisan member, so to speak, and having such a deep understanding and respect for the human dignity of the Indian people, Mrs. Shipton makes an ideal president for Penticton's Indian Affairs Committee and chances are her term of office is likely to be a long one.

Besides the make-up of its membership, another very sensible aspect of this Committee, I thought, was the fact that its monthly meetings are held — not in the evenings when they would automatically be classified as



'extra-curricular activities,' but on Monday mornings, right in the middle of, and therefore an essential part of, the day's work.

Since most of the members work in town, the meetings are usually held at the Public Health Centre. But last month the Committee met at the Council Hall on the Penticton reserve and it now looks as though this interchange of location might become a regular practice.

SUCH ENTHUSIASM

Another unusual aspect of this Committee, I found, was the almost unbelievable enthusiasm shown by its members, several of whom I interviewed individually in their various places of work. Now it's one thing to encounter such enthusiasm for In-

dian matters among ordinary everyday people involved in similar organizations. But when you walk into government offices, yet, and meet with this same kind of enthusiasm, then that, in my experience at least, is a very rare thing indeed.

This enthusiasm was most marked among those members who have never been especially interested in the Indian people before working with this Committee. Their chief reaction was one of complete surprise and delight to discover that the Indian members were not only articulate in expressing their views at the meetings, but were also assuming responsibilities of leadership within the group. And I couldn't help smiling to myself when I heard these reactions because they are so typical. So often when people suddenly decide to do something about helping the Indians it comes as such a jolt to them to discover that they have much to learn as well as teach.

Later on, during visits with Mrs. Gabriel and other members of the Penticton band, it was heartening to discover that the Indian people seemed just as enthusiastic about their work in the committee and the real spirit of friendship and willingness to learn from each other which exists among its members.

As for the results which the Committee has achieved so far, I would unhesitatingly place this spirit of mutual understanding and respect among its members at the top of the list, for it is undoubtedly this which is bringing about a much-needed awareness of the needs of the Indian people right to the heart of the organizations in the community.

TANGIBLE RESULTS

Other more tangible results include getting jobs for Indians and seeing that more are made available to them; helping them with vocational courses to qualify them for better employment; increased social welfare and health services; planning better recreational facilities and law enforcement on the reserve. At the last band meeting it was agreed to set up a Police Commission on the reserve so that the Indian people can assume responsibility for their own law enforcement and only call in the R.C.M.P. when absolutely necessary.

Another successful venture which had the committee members slashing through red tape like crazy was the agreement to hand over the ownership of the disused day school building on the reserve to the Penticton Band. Committee members were out in full force for the handing-over ceremonies and immediately



Miss Kay Cronin

afterwards launched their Homework Study Program in the school building. Under the supervision of senior students and parents the younger students now have supervised homework in the new Study Centre every day.

In addition to the many projects which are helping the Indian people in general, a special Case Committee was set up to work with individuals or family groups in need of assistance. And this is where the red tape REALLY gets cut to ribbons because instead of the old routine of an Indian constantly being referred first to one department, then another, then another, ad infinitum, all these departments are on hand in one place, at one time, ready and anxious to help him.

MERITS CLOSER STUDY

With such positive and far-reaching results in evidence after less than a year of operation, it looks as though the Indian Affairs Committee of Penticton might well have hit upon the magic formula for advancing the cause of the Indian people at the community level. In which case it merits a closer study by other communities, especially in British Columbia which has the second largest (40,000) Indian population throughout the provinces of Canada.

Ni Wi Anamia My Prayer Book

English and Ojibway

Arranged by

Rev. J. Lemire, OMI
244 pages, illustrated.

Soft binding

Available at

McIntosh Indian Res. School
McIntosh, Ontario

\$62.00 per hundred, 65c a copy

Paul Kane - His Record of Canada's

Abridged and Edited for the Indian Record by Mrs. Thecla Bradshaw

"In seeking out the Indian legends, in visiting the unexplored interior of Canada's forests, plains and mountains, Paul Kane, not as an official but as eyewitness and participant, unearths and records what is truly "the Indian way," a "timeless" way — until the White invasion": Thecla Bradshaw in her abridged version of Paul Kane's journal, *WANDERINGS OF AN ARTIST*, appears in the 1964 issues of the *INDIAN RECORD*.

After one year and four months of laborious travel Paul Kane, Canadian artist notable the world over for his Indian paintings, was launched into his return journey which would take him from the west coast over the wilderness of the Rockies, the prairies, the lakes and rivers back to his little home city of York, Toronto.

On September 17th, 1847, at Fort Colville Kane wrote in his journal, 'WANDERINGS OF AN ARTIST': "These people (the Chualpays) are governed by two chiefs, Allam-mak-hum Stole-luch, the 'Chief of the Earth.' This chief exercises great power over the tribe except as regards the fishing, which is under the exclusive control of See-pays, the Chief of the Waters."

"He dispenses justice strictly, and punishes with rigour any cheating or dishonesty among his subjects. He opposes the gambling propensities of his tribe to the utmost, even depriving the victorious gamblers of their share of the fish received annually from the Chief of the Waters; but still the passion for gambling continues, and an instance occurred during my stay here of a young man committing suicide by shooting himself, having lost everything he possessed by indulging in this habit. I may here remark that suicide prevails more among the Indians of the Columbia River than in any other portion of the continent which I have visited.

"A curious case occurred, about a year before my visit, of two sisters, wives of one man, each jealous of the other, who went into the woods and hung themselves, as was supposed, unknown to each other, as they were found dead a long distance apart.

Al-kol-lock, Game Of Skill

"The principal game played here is called Al-kol-lock, and requires considerable skill. A smooth level piece of ground is chosen, and a slight barrier of a couple of sticks placed lengthwise, is laid at each end of the chosen spot, being from forty to

fifty feet apart and only a few inches high.

"The two players, stripped naked, are armed each with a very slight spear about three feet long, and finely pointed with bone; one of them takes a ring made of bone, or some heavy wood, and wound round with cord; this ring is about three inches in diameter, on the inner circumference of which are fastened six beads of different colours at equal distance, to each of which a separate numerical value is attached.

"The ring is then rolled along the ground to one of the barriers, and is followed at the distance of two or three yards by the players, and as the ring strikes the barrier and is falling on its side, the spears are thrown, so that the ring may fall on them.

"If only one of the spears should be covered by the ring, the owner of it counts according to the coloured beads over it. But it generally happens, from the dexterity of the players, that the ring covers both spears, and each counts according to the colour of the beads above his spear; they then play towards the other barrier, and so on until one party has attained the number agreed upon for game.

"The other chief is called See-pays, the 'Chief of the Waters,' or the 'Salmon Chief.' No one is allowed to catch fish without his permission. His large fishing basket or trap is put down a month before anyone is allowed to fish for themselves. This basket is constructed of stout willow wands woven together, and supported by stout sticks of timber, and is so placed that the salmon, in leaping up the falls strike against a stick placed at the top, and are thrown back into the confined space at the bottom of the trap, which is too narrow to allow them to attempt another jump.

Leaping Salmon Like A Flock Of Birds

"The salmon commence their ascent about the 19th of July, and continue to arrive in almost incredible numbers for nearly two months; in fact there is one con-

tinuous body of them, more resembling a flock of birds than anything else in their extraordinary leap up the falls, beginning at sunrise and ceasing at the approach of night.

"The chief told me that he had taken as many as 1700 salmon, weighing on an average of 30 lbs. each, in the course of one day. Probably the daily average taken in the chief's basket is about 400. The chief distributes the fish taken during the season amongst his people, everyone, even to the smallest child, getting an equal share.

"By the time the salmon reach the Kettle Falls, after surmounting the numerous rapids impeding their journey from the sea, a distance of between 700 and 800 miles, they become so exhausted, that in their efforts to leap these falls, their strength often proves unequal to the task, and striking against the projecting rocks they batter their noses so severely, that they fall back stunned and often dead, and float down the river, where they are picked up some six miles below by another camp of Indians, who do not belong to the Salmon Chief's jurisdiction, and of course have no participation in the produce of his basket.

"None of these salmon coming up from the sea ever return, but remain in the river and die by thousands; in fact, in such numbers that in our passage down the river in the fall, whenever we came to still water, we found them floating dead or cast up along the shore in such vast numbers as literally to poison the atmosphere.

"The young fish return to the sea in the spring. Strange to say, nothing has ever been found in the stomachs of the salmon caught in the Columbia River; and no angler, although frequent trials have been made by the most expert in the art, has yet succeeded in tempting them to take any description of fly or other bait.

"After the expiration of one month, the Salmon Chief abandons his exclusive privilege, as the fish are then getting thin and poor, and allows all who wish it to take them.

"For this purpose some use smaller baskets made like the chief's; others use the spear, with which they are very expert, and an ordinary spearsman will take easily as many as 200 in a day; others use a small hand-net in the rapids, where the salmon are crowded together and near the surface. These nets are somewhat like our common landing-nets, but ingeniously contrived, so that

when a fish is in them, his own struggles loosen a little stick which keeps the mouth of the net open while empty; the weight of the salmon then draws the mouth close like a purse, and effectually secures the prey.

"Salmon is almost the only food used by the Indians on the Lower Columbia River, the two months' fishing affording a sufficient supply to last them the whole year round. The mode in which they cure them is by splitting them down the back, after which each half is again split, making them sufficiently thin to dry with facility, a process occupying in general from four to five days. I have never seen salt made use of by any tribe of Indians for the purpose of preserving food, and they all evince the greatest dislike to salt meat.

"The salmon are afterwards sewed up in rush mats, containing about ninety or one hundred pounds, and put up on scaffolds to keep the dogs from them. Infinitely greater numbers of salmon could be readily taken there, if it were desired; but, as the chief considerably remarked to me, if he were to take all that came up, there would be none left for the Indians on the upper part of the river; so that they content themselves with supplying their own wants.

Scalp Dance

"A few days before leaving Colville I was informed that the Chualpays were about to celebrate a scalp dance, and accordingly I took my sketch-book and went down to their encampment, where I learned that a small party had returned from a hunting expedition to the mountains, bringing with them, as a present from a friendly tribe, the scalp of a Blackfoot Indian.

"This to them was a present of inestimable value, as one of their tribe had been killed by a Blackfoot Indian two or three years before, and they had not been able to obtain any revenge for the injury...

"Accordingly, it was stretched upon a small hoop, and attached to a stick as a handle, and thus carried by the afflicted woman to a place where a large fire was kindled: here she commenced dancing and singing, swaying the scalp violently about and kicking it, whilst eight women, hideously painted, chanted and danced round her and the fire. The remainder of the tribe stood round in a circle, beating drums, and all singing.

"Having witnessed the performance for about four or five hours, seeing no variation in it,



Canada's Indians

shaw

Part VIII

nor any likelihood of its termination, I returned . . .

"My kind host, Mr. Lewis, was now obliged to give up rambling about with me, as he had to see to the preparations for the further progress of the return brigade. Both himself and his Cree wife were most attentive in adding every little thing to my outfit which they could supply.

Cree Wife, Expert Surgeon

"Mrs. Lewis was a most excellent wife for a trader, possessing great energy and decision, combined with natural kindness of disposition. Several years before I became acquainted with her she had amputated her husband's arm, a little below the elbow, with a common knife, and tied it up so well, that he soon recovered without any other assistance. Her surgical aid had been called in requisition by the accidental discharge of his gun, which had shattered the limb so much that it was hopeless to try and save it.

Shooting The Rapids

"SEPT. 23rd — Today we succeeded in getting past the Little Dalles in safety. They are about twenty miles from Kettle Falls, and are the narrowest part of the Columbia River for full one thousand miles. It is here contracted into a passage of one hundred and fifty yards by lofty rocks on each side, through which it rushes with tremendous violence, forming whirlpools in its passage capable of engulfing the largest forest trees, which are afterwards disgorged with great force. This is one of the most dangerous places that the boats have to pass. In going up the river the boats are all emptied, and the freight has to be carried about half a mile over the tops of the high and rugged rocks. One man remains in each boat with a long pole to keep it off from the rocks, whilst the others drag it by a long tow-rope up the torrent.

"Last year a man, who was on the outside of the rope, was jerked over the rocks by some sudden strain, and was immediately lost. In coming down, however, all remain in the boats; and the guides in this perilous pass, display the greatest courage and presence of mind at moments when the slightest error in managing the frail bark would hurl its occupants to certain destruction.

"On arriving at the head of the rapids, the guide gets out on the rocks and surveys the whirlpools.

If they are filling in "or making," as they term it, the men rest on their paddles until they commence throwing off, when

the guides instantly re-embark, and shove off the boat, and shoot through this dread portal with the speed of lightning. Sometimes the boats are whirled round in the vortex with such awful rapidity that it renders the management impossible, and the boat and its hapless crew are swallowed up in the abyss . . .

"OCT. 3rd — Saw four caribous, a species of deer of the ordinary size, which we followed, but without success, as they got the wind of us before we could approach them within gunshot. We fell in with the Indian chief of the lakes, and procured some bear's and deer's meat from him, of which he seemed to possess a plentiful supply.

Hunting Dogs

"A small species of dog was tied to the bushes near his lodge, to prevent them from hunting on their own account, and driving away all the deer. The chief told me that when disposed to hunt with them, he had only to find a fresh deer-track, set his dogs on it and lie down to sleep, as they never fail to find the deer, and turn them back to the place where they had left him lying. We saw some of these dogs, apparently on the track of some deer, full twelve or fifteen miles from the chief's lodge.

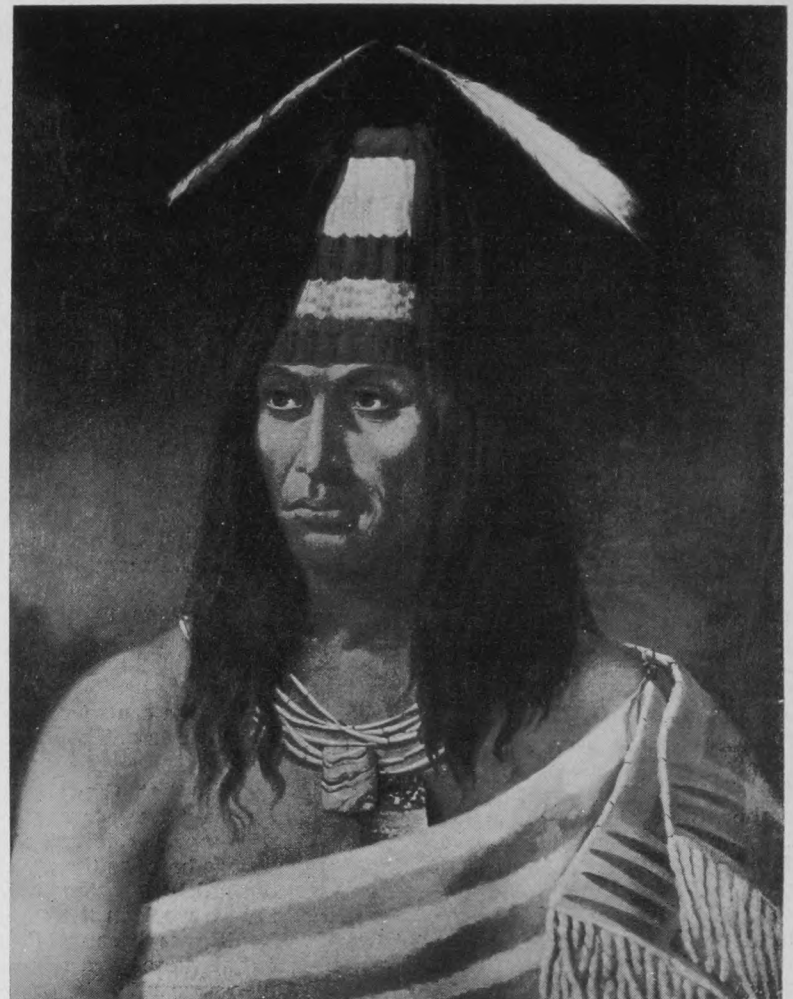
"OCT. 4th — The chief, with wife and daughter, accompanied us in their canoe, which they paddled with great dexterity, from ten to fifteen miles. They make their canoes of pine bark, being the only Indians who use this material for the purpose; their form is also peculiar and very beautiful. These canoes run the rapids with more safety for their size, than those of any other shape . . .

"NOV. 1st — My horse stuck in a mud hole until he sank up to his head, and it was with the greatest difficulty that one of the men and myself extricated him alive. What with the horses sticking in the mud, the packs falling off, the shouting to the animals in Cree, and swearing at them in French, there being no oaths in the Indian languages, I never passed such a busy, tiresome, noisy, and disagreeable day in my life . . .

"NOV. 2nd — It was intensely cold, as might be supposed, in this elevated region. Although the sun shone during the day with intense brilliancy, my long beard became one solid mass of ice.

Fifty-Six Below

"NOV. 3rd — Last night was the coldest (according to my feelings) that I had never experienced; but not having a thermometer



CULCHILLUM—Son of Saw-se-a, with medicine cap made of human hair and ornamented with feathers. By Paul Kane, courtesy Royal Ont. Museum.

with me, I do not know what was the intensity. I am, however, confident that it was colder on that night than it was on a subsequent night, when the spirit thermometer indicated 56 degrees below zero, a temperature at which mercury would have become frozen and useless.

"I endeavoured to thaw myself by melting some snow over the fire; but the water froze upon my hair and beard, although I stood as close as I well could to a blazing fire, and I actually had to scorch my face before I could thaw the ice out . . .

"NOV. 5th — In the morning we found the Athabasca River in a flooded state, and a heavy snow storm had set in; we, however, proceeded to ford the rapid stream, although the snow was driving with such fury in our faces that we could not distinguish the opposite bank. The water almost covered the backs of the horses, and my pack, containing sketches and curiosities had to be carried on the shoulders of the men riding across, to keep them out of the water.

"After wordening the river we crossed La Rouge's Prairie, and encamped on the very spot I had slept at exactly a year previously, to the very day . . .

"NOV. 6th — It became so cold that we could no longer sit on the horses, but were obliged to dis-

mount and drive them on before us . . .

"Fortunately I fell in with an Indian lodge . . . There we soon forgot our trouble over a good piece of mountain sheep, which is really delicious . . . I have counted as many as five large flocks of these animals grazing in different directions from the house at one time, and the Indians brought them in every day, so that we fared most sumptuously. These sheep are those most commonly called the "big horn." I made a sketch of a ram's head of an enormous size, measuring forty-two inches in length . . .

Snowshoe Travels

"We were now obliged to set our men to work to make snowshoes, as our further journey had to be made over deep snow. The birch wood of which they are made does not grow near Jasper's House, and the men had to go twenty miles off to get it. At last, by the 14th, our snowshoes and a sledge were completed, and with much difficulty I obtained two wretched dogs from the Indians, and one Mr. Colin Frazer lent me, to drag the sledge with my packs, provisions and blankets. I had two men, one an Indian, the other a half-breed . . .

"NOV. 15th — Early in the morning we equipped ourselves for the journey, putting on snow- (Please See PAUL KANE, P. 10)

MISKUM

Part 8

by W. H.

I like to talk to my brother-in-law because he talks much as the people here feel. He is one who does not like to be different. My brother-in-law, Anoo-way-tusk — the one who doubts — says that I have told mostly about those things which seem to work. He wants to know about those things which have not worked. He wants to know what things work against the people doing things for themselves.

While I have thought about these things many times, I wonder and think about them again. There are many reasons why something does not work. Sometimes, it is because the people do not work together. This is true. But why do the people not work together? This does not mean that they cannot do things together. Sometimes, it means that they do not understand what they are working for. If I do not understand what I am working for, then I do not feel like working. Sometimes, they do not want the things which are being worked for but do not know of any way in which to say what they think except to work poorly.

DO IT FOR YOURSELF

Often, it is because they have become used to certain people doing certain things for them when they should be doing these things themselves. I know of many places where the teacher or the storekeeper does most of the letter writing. Often, because they do these things, they end up deciding things that the people should decide for themselves.

It is hardly ever clear why something does not work unless we think and study what has been done. As I talk of these things, you can be sure that in another place, there may be other answers that I will not mention. Then there are other things which we may not know about that could be working against us.

I want to talk a little about a place where they wanted to build a hall. There was a hall there already. The people wanted a place where they could hold dances. They were not allowed to hold dances in the old hall. Whether this was right or not is not for me to say.

Some of the people decided that they would build a new hall where they could dance and do other things. The old hall was not high enough to play basketball and they thought about this, too, as they planned for a new hall. They had seen other places where the halls were high enough to play sports such as basketball.

They started to collect money. With the money they raised through socials, bingo and other things, they started to buy the materials that were needed. There were some buildings which were not being used anymore away from the settlement. They contacted the owners and were given permission to do whatever they wanted with the buildings. They tore them down and moved the lumber and other materials to the village. They did many things to start the hall.

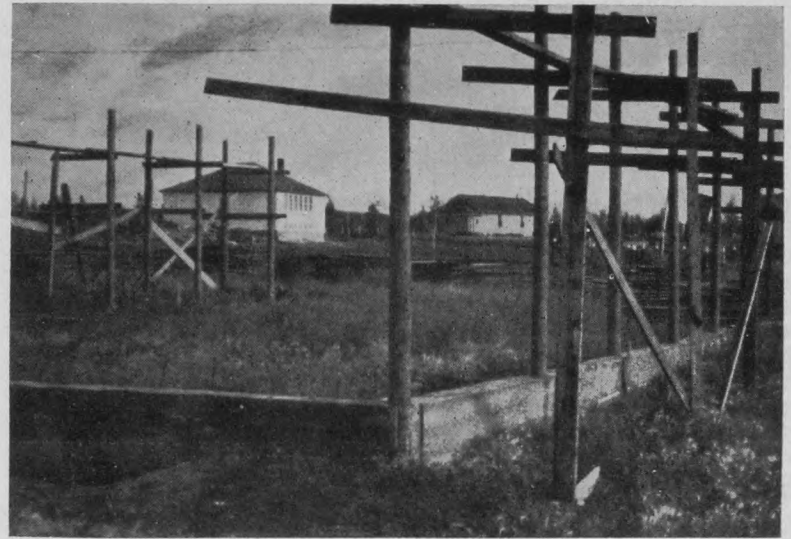
They held meetings to decide what to do. They held work meetings to get the old lumber ready by taking out the nails. They obtained a place in the centre of the village to build the hall. Then the work stopped.

It is possible that the work stopped because there were too many other important things to do. Maybe it was because the men who worked all day were too tired to do more work in the evening. Maybe it was because the people felt that there was a hall already and it was not the right thing to do to build another hall. It might be that when they had gotten this far in starting another hall they hoped to persuade the person in charge of the old hall to change his mind and permit dancing. Maybe they were not sure what to do next. Maybe it was all of these things as well as other reasons that stopped the building of another hall when they had done this much.

PAID WORK

After the work stopped, nothing happened for a few weeks. Then the leaders got the people together again to build the hall. Many of those who worked all day did not feel like working in the evening. They felt that they were supplying the money through what they earned at their jobs and that this was enough. They felt that those who did not have jobs should do the work of building the hall and that they should be paid for their work.

About this time, a community development worker was sent into the village. He was to be there for the summer. Two or three months is not long enough but the Government wanted to see if he could help the people to do things for themselves. The people could not understand what his job was. Some of the people thought that he had been sent into the village to find out what the people felt was wrong and what the people felt should be done about it. This was part of his job.



This community hall, under construction at Sandy Lake, Sask., will serve as a meeting hall as well as a place of entertainment. (W. H. Photo)

When he helped the boys start a Scout Troop, some of the people thought that this was his job. In a way, this became a part of his job. But to many people, he did not have a job.

The people held a meeting about the hall and how they could start the work again. The community development worker was discussed. He did not seem to have a job. Why don't we give him one. It would not be necessary to pay him because the Government is paying him already. Why not have him be the foreman for putting in the foundation of the hall?

WILLING HELPERS

The community development worker did not want to be the foreman because he felt that the people should supervise their own building. There were carpenters in the village. However, the people had made up their mind and would not be refused. Finally, the community development worker said he would act as the foreman to put in the foundation even though he thought that the people would learn more if they did this themselves.

The leaders of the people talked to some of the young men in the village who were not working and hired them to work on the foundation. This meant digging the holes for the main supports of the large building and filling these holes with cement in which steel bars had been placed to make the cement stronger. Then the foundation wall was built.

Some of the young men did not like the work and found excuses not to come to work. Others were found to do the job and the foundation was completed.

About this time, the community development worker left as he had been in the village for the time the Government had sent him there for and another man was not sent in.

When the community development worker left, the work on the hall stopped. The leaders of the people did not seem to be

able to get the people to work together again. It was almost two years before anything more was done.

The foundation stood there looking like a building which had once stood but had been wrecked. As it stood, it was useless to community and people visiting the village would look at the community hall which had not been finished and would smile.

As I look at what happened there, I wonder why the hall wasn't finished that first year. Some of the problem was money but it did not seem that much of a problem that something more couldn't have been done. It would seem that some of the problem was that not enough people wanted the hall enough to finish it. Other things that were going on may have been more important. Maybe it wasn't important to the people that the hall be finished right away. It does not mean that what the people did was a failure. I am sure that they learned many things.

I have wondered, too, if the people would have been better off if they had not asked the community development worker to be the foreman for the putting in the foundation. I know that there were people in the village who could have done this just as well, if not better. One of the reasons I would feel about my own place would be that I would feel better doing it myself than having somebody else do it for me.

I think this because community development is something which helps people to learn. We do not learn everything we need to know in school. It is just the foundation. What we build above the foundation depends on what we have learned earlier, whether this is in school or not. We learn long after we leave school. We learn if we have never been to school at all. In building the foundation for the hall in the village, if people learned some-

(Please See MISKUM, Page 9)

MISKUM . . . from Page 8

thing they can use again, then I think that what has happened is good. People learn not only from what they do that is good, they learn also from those things which other people might call mistakes. But people learn more quickly and they learn much better when they try these things themselves.

I tell Anoo-way-tusk that each village and reserve is different. How something is done in one place may have to be different in another. He says that there is nothing wrong with that and I agree with him. What is important is that people find a way to do things. To do this, they must agree on what is to be done. They must find out everything which can help them to do the job. They must decide what the best way to do the job must be for their village or reserve. Not only this, they must decide if there are other ways in which it can be done if the way they first thought was best does not work. Then they must do the job.

It is not enough to do the job. Once the job has been done, the most important part is still to be done. Then they must look at the job they did. They must ask themselves, "Did we do a good job?" "What did we do that was done well?" "What did we do that was not done well?" "How could we have done better?" "What have we learned by working together?"

QUESTION ANSWERED

All of these questions have to be asked and others, too. It is not enough to put a net down in the lake and catch fish. Sometimes you do not catch fish. One needs to know why one catches fish or doesn't catch fish by putting down a net in a certain way in a particular place. The same is true of a trapper. He does not set a mink trap at the top of a tree. He has answered the question to himself before because he finds that it is not the best place to catch a mink. But he has asked questions of himself and he has thought about everything he knows or can find out from others about the best place to catch a mink.

And so it is about community development. One does not try to do community development where there are no people. One does not try community development and expect others to do everything for you. People learn and they will find a better way to live. The main thing is that they are willing to look.



FRESH EGGS, ANYONE? George Dolores, a former coal miner, works at co-operative chicken and egg enterprise in Segundo, Colo. The self-help project, now in its fourth year, was established by Father George T. Andrews, SJ, in the hard-hit former coal mining community, with interfaith cooperation, originally aided by a \$5,000 loan of church funds approved by Bishop Charles A. Buswell of Pueblo.

NIC Leader Asks for Religious Tolerance

WINNIPEG — In a brief submitted to the National Indian Council by Miss Kahn-Tineta Horn, of Caughnawaga, P.Q., a section calls for religious tolerance on the part of its members.

The resolution was submitted to the NIC's meeting in Winnipeg, March 28.

It reads:

"Religious Toleration: Recently statements were carried coast to coast in newspapers and in other news media of an officer of the NIC expressing certain prejudice or hostility to certain religions.

"In view of the fact that it is a private right of all Indians to embrace the faith of their choice, this should not be expressed officially or unofficially by an officer.

"In addition, as relations between Indians and non-Indians may be of growing importance in the future, expressions of religious hostility and prejudice against their faiths can cause unnecessary antagonism.

"Therefore, the official policy of the NIC should be neutral as to religion and restrain any officer from criticism of any religion."

Indian-Metis Girls Home Planned

LLOYDMINSTER, Alta. (CCC) — The establishing of a group home for Indian and Metis girls discharged from jails has been undertaken as a Canadian Centennial project by the Catholic Women's League of the archdiocese of Edmonton.

The project was outlined at the 42nd annual CWL convention here attended by nearly 200 members from the 122 councils.

Mrs. F. G. Timperley, newly-elected diocesan president, outlined the details in addressing the convention. She spoke following an address by Rev. William Irwin of Edmonton, director of Catholic Charities for the archdiocese.

"The proposed group home is considered by the Centennial Committee to be one of the best projects yet planned for the 100th birthday of Canada, as it is the only one to date dealing directly with Indians," Mrs. Timperley states.

The initial cost of the home, designed to house eight girls, and more later, will be approximately \$50,000, to be raised by the various councils with projects set up by the directors and members.

"Many Metis and Indian girls are sent to jails, not only once but are known to be repeaters," and this is inevitable, Father Irwin said.

"For these girls are not often accepted by our society and once they leave their reserves, they have no place to call home. A home such as the one planned, will prepare them for society and

give them the feeling of integrating."

Father Irwin spoke during the afternoon session on Christian leadership in the community.

The first requirement of a leader, is an ideal toward which to strive. The effective leader must know reality, must be acquainted with his environment; he needs initiative, generosity and humility.

Charity is most essential, but in these days of organized charity it consists mainly of giving one's time to help other human beings achieve their true dignity as children of God," Father Irwin stated.

Ukrainian Committee Plays Host to Indians

Some of the oldest citizens of Canada were guests, in Winnipeg, of some of the latest newcomers to this country.

A gathering of Indians and Ukrainians enjoyed a program of speeches and entertainment sponsored by the Ukrainian Citizens' Club of the Ukrainian Canadian Committee.

Percy J. Bird, a liaison officer for the Community Development Service of the Welfare Department of Manitoba, told the gathering that more than 3,000 Indians living in the Winnipeg area now "make the largest Indian reserve in Manitoba."

He said Indians were leaving their reservations to seek more profitable employment in towns and cities and that the National Indian Council was making good progress. Mr. Bird is acting chairman of the Manitoba branch of the Council.

"The Council's chief aim is to unite all Indian groups and to instill pride and initiative into the Indian people, to let them learn from other ethnic groups to help themselves and to develop constructive plans for social and economic improvement."

The program comprised an Indian war dance, choral selections by St. Vladimir and Olga cathedral choir directed by Mrs. Olga Hawryluk and vocal solos by Janet Karpynka.

• "This ticket," declared the conductor, "is for Rivers, which is on the CNR main line. This is the CPR Dominion train which doesn't go through Rivers at all."

"Good heavens," exclaimed the absent-minded professor, "have you told the engineer?"

Grant for Work Among Eskimos

OTTAWA (CCC) — The federal department of northern affairs and natural resources has made a \$10,000 grant to the Co-operative Union of Canada to help finance a co-operative development program in northern Canada, it was announced earlier this year.

A full-time field worker is to be sent to the Eastern Arctic to supplement educational and organizational help now being given to Eskimo co-ops by the department's industrial division.

It is to be a project of Co-operatives Everywhere, the CUC program of aid to co-operatives in developing regions in Canada and abroad.

The division has helped Eskimos in Canada's north establish and operate 18 co-ops in six years. They did \$500,000 business in 1962. The 1963 figure is expected to approach \$1,000,000.

Eskimos are marketing arts and crafts through co-ops and operating co-op tourist services, housing and fisheries co-ops, credit unions, fur co-ops and co-op retail stores.

Earlier this year the Northwest Territories Council announced it would make a \$17,500 grant to the CUC to initiate a Co-operatives Everywhere program.



Shown just before leaving the CANADIAN LAY MISSIONERS training centre for work amongst the Indians and Métis of Northern Alberta are (left) Maura Naughton, C.L.M., and (right) Carla Bianchini, C.L.M. Both are now working in Grouard Vicariate, which ranges from the Lesser Slave Lake to the N.W.T., and is headed by Bishop Henri Routhier, OMI. The two girls form the vanguard of a larger contingent of CLMers expected there next year. Miss Naughton, a native of Eire, has been teaching in Toronto before taking up mission work. Miss Bianchini, born in Cape Breton, has interrupted her studies at St. Francis Xavier University to undertake a year of apostolic work. (CLM Photo)

Co-op Harvests Wild Rice

The Manitoba government allowed members of a newly-formed Indian co-operative group, made up of 11 Indian bands across the province, to harvest

and produce wild rice in the entire Whiteshell area.

Mines and Natural Resources Minister, Sterling Lyon, stated that the unique agreement may be renewed annually for the next four years.

"This is another example of the manifestation of the provincial government's policy to help the Indians help themselves," he said.

The co-operative, which produces more than 50 per cent of the total wild rice crop in Manitoba, is formed of those Manitoba treaty Indians and Metis groups that have been harvesting wild rice in the Whiteshell area as a tradition.

The bands are: Fort Alexander, Hole River, Little Black River, Fisher River, Brokenhead, Fairford, Lake St. Martin, Little Saskatchewan, Jackhead, Lake Manitoba and Peguis.

President of the co-operative is Walter Courchene of Fort Alexander, and Chief A. E. Thompson is vice-president.



TORONTO — A young Indian woman who could barely speak English when she came here four years ago now works for the Ontario government translating news releases from English into her native Cree.

Mrs. Richard Coatsworth (Mary Wheesk) was born in Atawapiskat, a settlement of some 400 Indians in the James Bay area of Northern Ontario.

She is paid five cents a Cree word. Written Cree is a series of symbols, with each symbol representing a sound. Mrs. Coatsworth translates into Cree and dictates to her husband who transcribes the words with a syllabic type-writer.

Mary was taught Cree and French by Catholic missionaries when she attended school in Fort Albany as a child.

She met Richard Coatsworth, a Toronto auditor, at Moose Factory and came to Toronto in 1960. They were married in 1962 in Mesa, Ariz.

Paul Kane Artist

(Continued from Page 7)

shoes between five and six feet long — the pair I wore were exactly my own height, five feet eleven inches . . .

"About fifteen or sixteen miles from Jasper's House, we came to an Indian lodge, which we found tenanted by a woman and her five children, her husband being out on a hunt. She was so civil and kind, and the lodge was so comfortable, that we were induced to stop, particularly as it was our first day on snow shoes. The hunter returned late in the evening, having killed four sheep, one of which he brought home on his back.

"This we all set to work to cook, the squaw boiling as much as her kettle would hold, and the men sticking the rest upon sticks and roasting it . . . The hunter . . . proved a most agreeable host, and entertained me with stories of his hunting exploits during the whole evening. My kind hostess prepared me a bed of sheep skins for the night, the most comfortable bed I had slept in for many months . . .

"NOV. 16th — At an early hour before daylight we got our breakfast and harnessed our dogs, and made our way through some very thick woods. We entered on Jasper's Lake, twelve miles long, the wind blowing a perfect hurricane, as it always does here when it blows at all. We were blown along by the wind, and could only stop ourselves by lying down; our sledge sometimes flying in front of the dogs, while we were enveloped in a cloud of snow that prevented our seeing more than a few yards before us . . .

Barefooted On Ice

"The Indians, when they come to ice or hard frozen snow, where the snow shoe has to be taken off, always take off their moccasins also, and travel barefooted; by this means they preserve their moccasins, and when they sit down they put them on dry and wrap their feet in their furs.

"This walking barefooted on ice in such intense cold would seem dangerous to the inexperienced, but, in fact, the feet of those who are accustomed to it suffer less in this way than they do from the ice which always forms on the inside of the moccasin in long and quick travelling, as the ice thus formed cracks into small pieces and cuts the feet . . .

NOV. 20th — This morning I found I had what the voyageurs call "mal-de-raquette." This complaint attacks those who are unaccustomed to the use of snowshoes, if they walk far on them at first. It is felt at the instep. I do not know how to convey an idea of the intense pain, except by saying that it feels as if the bones were broken, and the rough

edges were grinding against each other at every motion . . .

Weakened By Hunger

"NOV. 28th — We started early in the morning, about three o'clock: this was an hour earlier than we usually got away, but we had nothing to cook and no breakfast to eat. I began to feel that my hardships were telling seriously on me. The mal-de-raquette tortured me at every step; the soles of my feet were terribly cut and wounded from the ice, which formed inside of my stockings as much as an eighth of an inch thick every day, occasioned by the freezing of the perspiration. It breaks in small pieces, and is like so much sharp gravel in the shoes; and I was weak from the want of food: but the hope of reaching a place of safety kept me up, and I toiled on over the bourdigneaux (perpendicular ice ridges), which were very numerous today, steadily but slowly.

"At last, overcome with fatigue and weakness we had to encamp still far from the fort. We had a long consultation over our camp fire, as to whether we should eat the dogs or not, but their thinness saved them — the two would not have furnished us with a sufficient meal; besides, they could draw the sledge still, and that was a great consideration to us in our weak state . . .

"NOV. 29th — We again started very early in the morning, hunger waking us up earlier than usual. It is the general rule of travelling in these northern regions, to start as soon as awake, and to continue until fagged out. Daylight is of such short duration (not more than four or five hours) at this time of the year, that it is taken little into account, the light of the snow and the Aurora enabling the traveller to see at all hours.

"Our way was not very bad, in comparison with what we had come over; still we had to move on slowly from weakness, and it was not until four o'clock p.m., that we arrived at Fort Assiniboine, having travelled 350 miles in fifteen days."

(To Be Continued)

Reserve Pastures

The use of Indian reserve lands for community pastures became a reality this year when PFRA opened up two pastures in Saskatchewan, using land from four reserves.

One pasture is located within the Sakimay and Cowessess reserves north of Grenfell and, at present, embodies 7,037 acres capable of carrying 1,100 head of cattle. The second is located north of Broadview in the Ochopowace and Kahkewistahaw reserves, with 7,832 acres fenced with a capacity of 900 animals.

First Christian Influence Among Blackfeet Soon Forgotten

(The following is a letter from Most Rev. Francis P. Carroll, Bishop of Calgary.)

CALGARY — The Red Deer River in Alberta was the dividing line between the Cree Indians of the north and their traditional enemies, the Blackfeet of the south. The Faith was brought to the Crees first, probably because the waterways of the North Saskatchewan River provided the chief means of communication. Although the first mission to the Crees was established as early as 1842, thirty years were to pass before a permanent mission was made in the Blackfoot domain. Lack of missionaries and resources prevented it. Yet, the missionaries were not indifferent to the lot of the Blackfeet. From time to time they made apostolic journeys into their country, winning some to the Faith, always spreading Christian ideas.

On April 15, 1873, the saintly Bishop Grandin in charge of the missions of the North-West, sent Father Constantine Scollen, OMI, whom he had ordained priest three days earlier, to begin the evangelization of the Blackfeet. The first English-speaking Catholic missionary to work west of St. Boniface, this Irish born priest, nephew of Archbishop T. Connolly of Halifax, the founder of the first school in Alberta territory, had already labored since 1862 as an Oblate Brother on the Alberta missions.

OUR LADY OF PEACE

Father Scollen established his headquarters on the north bank of the Elbow River, about 25 miles west of the present city of Calgary. The site was in the area of the Blackfoot winter camps and was the first ecclesiastical centre in Alberta between the Red Deer River and the U.S. border. It was named "The Mission of Our Lady of Peace in the Country of the Blackfeet." Father Scollen was well received by the Indians and the mission began successfully. As his endeavors were directed towards nomads, he was always on the move, visiting the various encampments across the wide area of Southern Alberta, living the life of the Indians and returning from time to time to the small mission house on Elbow River.

In the Spring of 1875 he was given the assistance of Father Leon Doucet, OMI, a young priest from France. On his arrival, Fr. Scollen decided to choose a better site for the mission of Our Lady of Peace and commissioned Fr. Doucet to erect a cabin at the junction of the Bow and Elbow Rivers, whilst he himself visited

the Indians in the vicinity of Fort MacLeod.

Father Doucet moved down the river and with the help of Alexis Cardinal, a Metis devoted to the missionaries, the cabin was erected. There, in September 1875, Fr. Doucet greeted the Mounted Police, touring the territory to establish police posts. They encamped beside the priest's cabin, the only habitation in the valley and chose the place for the post, which they called Fort Garry. On Father Scollen's return from the South, the mission moved to nearby higher ground and thereon was erected the Chapel, the first church of any description in what is today the city of Calgary. It was given the name of "Our Lady of Peace."

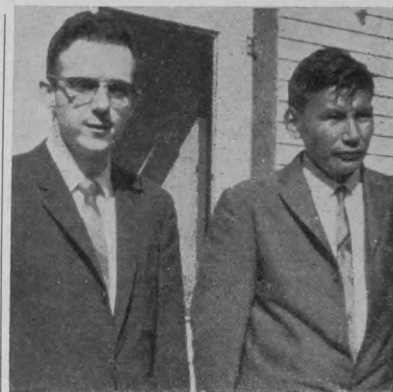
NOW, ST. MARY'S

For 15 years more this little church bore this title. Then a larger church was erected and its name was changed to St. Mary's. The chronicle of the mission of Our Lady of Peace came to an end. Thirty-seven years later St. Mary's was chosen as the Cathedral of the Diocese of Calgary and became, what it was in reality, the Mother of all the churches in Southern Alberta.

Father Scollen continued his heroic labors among the Blackfeet for another seven years. At the request of the Lt. Governor, he prepared the Government report, which led to Treaty Number Seven, aided the Commissioners in negotiating the Treaty, gathering the Blackfoot Tribes for the meeting with Lt. Gov. Laird, acted as interpreter and signed the Treaty as a witness at the historic gathering of September 22, 1877. His influence with the Blackfeet was so great that the government authorities used his aid in 1878 to quell a riotous disturbance of 4,000 Blackfeet at Fort MacLeod and again in 1879 to bring aid to them when stricken by famine.

In due course, as the result of the Treaty, the Blackfeet were gathered in their reserves and have lived peaceful lives on their own lands since. The reserve nearest the original mission of Our Lady of Peace was allotted to the Sarcees, a tribe of Beaver Indians who belonged to the Blackfoot Confederacy. Situated between the Elbow River Mission site and the city of Calgary, the church of the Catholic Sarcees is entitled to perpetuate the memory and bear the name of Our Lady of Peace in the Country of the Blackfeet.

In the Fall of 1882 Father Scollen was transferred to the Cree missions of the North. His successor in the Calgary mission was Father Albert Lacombe, OMI, who had actually been absent from the Canadian West for ten years. It is natural that the presence of this colorful missionary in the frontier village of Calgary at a time when people began to settle there, gave the impression that he had been there all the time. Thus, Father Scollen's part in the founding of the church in Southern Alberta and his great influence among the Blackfeet is often unintentionally forgotten and overlooked.



DAVID HANLEY, left, of the John Bosco Center in Winnipeg, with LUKE MASON, an Indian delegate to the Lay Apostolate Workshop held at Camp Morton last month. Stricken with tuberculosis, Luke left Island Lake, 350 miles N.E. of Winnipeg, to enter the sanitarium. He went back home after his release, but returned to Winnipeg and re-established his family here. Luke is now employed as a metal technician at the Manitoba Rehabilitation Hospital. His work there involves occupational therapy.

Legion Curia On Manitoulin Island

WIKWEMIKONG, Ont. (CCC) — The first all-Indian Curia of the Legion of Mary in Ontario, and the second in Canada, has been established on Manitoulin Island with the permission and blessing of Bishop Alexander Carter of the diocese of Sault Ste. Marie. The first Indian Curia is in the diocese of Victoria.

At a recent Legionaries ceremony here, the first for Indian Legionaries in Ontario, Bishop Carter said he was happy to see the spirit of the Legion of Mary growing and "I have given my consent enthusiastically for two new curia."

"I am indeed very proud of the work being done by our good Indian people," Bishop Carter told the more than 150 Legionaries present. "It is of the utmost importance that we work together—this leads to success."

"Gone are the days when the priest could do all the work alone," Bishop Carter continued. "The laity are now to take their rightful places in working for the sanctification of souls. Each one of us is called to work as an active apostle so that souls may be won for Christ. Let us esteem our role."

"The Legion of Mary is one function to further the Kingdom of Christ on earth. Periodically, then, we come together to refresh our source of strength at the feet of Mary, the Mother of Christ."

"Allthrough the ages, since the beginning of the New Testament, one picture emerges and stays, one figure so very closely

connected to Christ. This picture is that of Mary the Mother of God. This figure is a sign of faithfulness, a sign to always remain, full of love and admiration to Mary, our Mother and Queen.

"Mary is also a sign of unity in many ways. It was she who was spoken of after the first sin in the Garden of Paradise. God promised then His Son as a Redeemer. Mary became, then, a promise of new life through which the gates of heaven would be opened."

"It was to Mary that an Angel of heaven appeared and saluted her 'Hail, Mary, full of grace,' and Mary answered in full consent, 'Behold the handmaid of the Lord, be it done unto me according to Thy Word.'"

"Because of this joyful acceptance of God's will she suffered great agony. Likewise, today in the Church there are many great changes. Mary should be our model of what we should do. Like her, we should obey and be ready to suffer in order that the Kingdom of Christ may be furthered."

Much of the credit for the success of the Legion of Mary among the Indians on Manitoulin Island was given to Rev. J. E. McKey, SJ, superior of the Jesuit Indian missions, and Mary Kennedy, Legion of Mary extension worker.

More than 150 Legion members, from Manitoulin Island and other centres in the Sault diocese, and from Ottawa, attended the ceremony.

'The Northern Indians' Problems Can Be Solved

Four years ago, the Centre for Community Studies began "a three-year study of research on factors affecting the social and economic development of northern settlements" in Saskatchewan. The resulting report, a 114-page booklet entitled **The Indians and Metis of Northern Saskatchewan**, has recently been released.

The authors of the report find the North faced with a severe problem of overpopulation. The economy in its present state cannot support the present population, which has doubled in the last two decades and shows no signs of declining.

There have been attempts made in the past to deal with the Indian-Metis problem in the North. This report analyzes past programs and their efficiency, and finds them wholly inadequate to meet the demands of the present situation. At the same time, it makes recommendations for future programs of economic and social development, based on extensive and detailed study of the North and its people.

The solution proposed is that this underdeveloped area of the province be developed in order to support its population, and make its people economically independent. If this sounds conveniently general, the report itself does not. It makes specific and detailed recommendations for the implementation of its proposed program, including cost estimates.

The report takes for granted, and for good reasons, that the problem of the North can be solved. There is really but one condition: "The fundamental question really is, how ready and willing are the non-Indian citizens of Saskatchewan and Canada to provide for the development of the Indians and Metis? To what extent are 98 per cent of the population and their representatives ready and willing to commit themselves to helping the two per cent?"

A lack of conviction and commitment to solve the problem in the past has been responsible for the too niggardly allotment of funds and personnel to give any program reasonable hope for success. To undertake a genuine policy of development, according to the recommendations of this study, would demand enough commitment on the part of the government to devote \$1,253,680 to its realization.

It's not a paltry sum, yet it would constitute only slightly more than one-half of one percent of the present provincial budget of \$214,876,150.

Furthermore, adopting such a program, at whatever cost, is an investment that would pay rich

dividends not only by way of our northern area contributing to the economy of the province, but by way of gradually bringing our Indian and Metis population to realize the kind of existence to which every person has a right.

The alternative would be to continue increasing welfare payments which may keep their recipients alive, but intensify and deepen the problem by continuing to encourage dependence and lack of initiative on the part of Indians and Metis. This alternative seems not only the more expensive of the two, but impossible as a solution.

Many people dispose of the Indian-Metis problem with a despairing shrug. The report of the Centre for Community Studies makes such an attitude inexcusable. Because poorly financed and halfhearted attempts in the past have been inadequate is hardly reason for failing to adopt, wholeheartedly, the measures now proposed. Valuable lessons have been learned in past decades; knowledge and experience are now available to give surer hope of a successful solution.

The question remains: Do the people of Saskatchewan and their government want badly enough to solve the problem to take the necessary steps?—A.W.H., in the **Prairie Messenger**.

Club Members Tour Oakalla

At the invitation of Deputy Warden Grahame Watt and his assistant, Nick Schroeder of Oakalla Prison Farm, B.C. lower mainland, senior members of the Catholic Indian Study and Leadership Club were taken on a special tour of the prison June 4.

Invitation was issued when the prison officials heard of the club's recent visit to Haney Correctional Institute where they staged a panel discussion on Indian Affairs and have been asked to return for further visits with the trainees.

A panel discussion on Indian Education was conducted by senior club members at the May 25 meeting of the Parent-Teacher's Association at St. Mary's parish, Chilliwack. Panel speakers on that occasion were Mr. and Mrs. Philip Joe, Seraphine Ned, Leonard Bob, Louis Joseph and Gabriel Jack.

The group was invited to Chilliwack by St. Mary's pastor, Father John Fagan.

Put your trust in God, my boys, and keep your powder dry.

—Colonel Valentine Blacker



The MINOR SEMINARY FOR STUDENTS OF INDIAN DESCENT, at Otterburne, Man., is a residence for the boys who attend the nearby Otterburne Collegiate. The building, erected by the Archdiocese of St. Boniface, comprises sleeping quarters for 12 students, a recreation hall, a chapel, two study rooms, a library and staff quarters for the two diocesan priests in charge. Two Lay Oblate Missionaries take care of the kitchen and laundry. (Indian Record Photo)

Income For The Indians

(by Ernest Page, in CO-OP COMMENTARY)

To anyone who reads the newspapers and periodicals of Canada, it is obvious that there is greatly heightened interest in the future of Canadians of Indian and Eskimo ancestry. It is also obvious that Canada has muddled itself into an impossible position.

No Canadian can be let starve or suffer too seriously from malnutrition. Canadian children cannot remain illiterate. Disease must not be permitted to retard unchallenged the proper development of Canadian families. On the one hand all this is taken for granted, and quite properly so.

But on the other hand the fact is that a large percentage of Canadian Indians and Eskimos cannot be expected, under present conditions, to provide themselves with food and clothing, shelter and medical care, not to mention newspapers and books and radios, to an extent which could be described as reasonably adequate.

The gap between what is available and what is necessary — the bare minimum — is bridged by relief, (sometimes euphemistically called transfer payments) on the basis of need. The result is that too often the good hunter or trapper or workman is not much better off than his neighbor who lives on relief.

The outcome of such policies has always been clearly predictable. It is demoralization and degradation. There is mounting evidence that a community which has lived on relief for years is likely to be poorer in spirit than one which is self-supporting or which receives relief only in a time of emergency.

The answer to the dilemma is not easy to find. But let us here introduce a new line of thought.

Indians and Eskimos are valuable to Canada. They add to the Canadian culture. Their presence

opens up parts of this huge country which would be just blanks on the map without them. Their attitudes can blend usefully with those of the hard-driving European stock which developed Canada. They are more help to Canada as clean-cut outdoor types than as misfits in city situations which cannot ensure employment even for those who are inured to industrialization.

Let Canada recognize this and provide every Indian and Eskimo (or better still perhaps every person in certain areas) with a subsistence, making at least meagre provision for the basic necessities. This would not be such a radical departure from present practice as it may appear at first glance. It would be a radical change in the principle on which present relief payments are based. It would be in the nature of an enlargement of the principle behind family allowances and old age pensions.

Astounding results might be apparent in a decade or so. Morale would be strengthened. Responsible living would be encouraged. Incentive to produce would be greatly increased. The native peoples would have reason to feel that they are appreciated, not just grudgingly tolerated.

Such a step would have significance for the general economy too. It would be an experiment in the economics of the future. It would help to create a significant number of new consumers. Barring quite unforeseen events, the spread of automation will demand new methods of distributing income. If consumption of goods and services is to be limited to purchasing power provided mainly by wages and salaries the economy is likely to stagnate.

